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VOL. I.

A SKETCH OF THE REV. THOMAS HOOKER:

Abridged from Allen's American Biog. and Hist. Dict.

MR. THOMAS HOOKER, the first minister of Cambridge, Massachusetts, and one of the founders of the colony of Connecticut, was born in Leicestershire, England, in 1586, and was educated at Emanuel college. After preaching for some time in London he was chosen lecturer and assistant to Mr. Mitchell at Chelmsford in 1626. On account of his nonconformity he was obliged to flee to Holland about the year 1630, and he preached sometimes at Delft, and sometimes at Rotterdam, being an assistant to the celebrated Dr. Ames.

In 1633 he came to New England, and was settled at Cambridge, or Newtown, on the eleventh of October. In June 1636, he removed to Hartford in Connecticut. He died of an epidemical fever July 7, 1647, in the sixty second year of his age. As he was dying, he said, "I am going to receive mercy;" and then closed his own eyes, and expired with a smile on his countenance. Mr. Hooker was a remarkably animated and interesting preacher. He appeared

with such majesty in the pulpit, that it was pleasantly said of him, that "he could put a king in his pocket." He has been called the Luther, and Mr. Cotton the Melancthon of New England. It was his custom to preach without notes. On a visit to Massachusetts in May, 1639, he preached on the sabbath at Cambridge, and governor Winthrop went from Boston to hear him. Having named his text in the afternoon, he proceeded about a quarter of an hour with great loudness of voice and vehemence of manner, when suddenly he found himself at a loss what to say. After several ineffectual attempts to proceed, he observed to the assembly, that what he intended to have spoken, was taken from him, and requesting them to sing a psalm, withdrew for half an hour. He then returned and preached about two hours, with wonderful pertinency and vivacity. After the sermon he said to some of his friends, "we daily confess, that we can do nothing without Christ, and what if Christ should prove this to be the fact before

the whole congregation?" Dr. Ames declared, that he never met with Mr. Hooker's equal either in preaching or disputation.

While living in England he was invited to preach at the great church of Leicester, and one of the burgesses set a fiddler in the church-yard to disturb the worship. Mr. Hooker elevated his voice, and spoke with such animation as to rouse the curiosity of the man, and attract him to the church door. There he heard such solemn truths, as by the blessing of God were the means of his salvation. Though naturally irascible in his temper, he acquired a remarkable command of his passions. He was condescending, benevolent, and charitable. His benevolence was united with piety. In his family he exhibited a lively devotion, and all who resided under his roof were instructed and edified by him.

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In giving the sketch of Mr. Howe, we had occasion to notice, that an intolerant spirit in England occasioned many worthy men to be driven into exile. By the same spirit, Mr. Hooker was compelled to leave his native country. But as the persecution of the christians in Jerusalem, occasioned a more extensive spread of the gospel, so it has been in many other cases. It is indeed a comforting consideration, that God is able to overrule such evil conduct, and make

it subservient to the interests of truth and religion. Thus he has often done in time past; and his sufficiency is unchangeable. But while those who suffer, have this consolation, the guilty are not to be excused; they mean not so, neither do their hearts think so. The happy consequences which resulted from Mr. Hooker's coming to this country, are not to be imputed to the good will of those by whose oppressive conduct he was constrained to leave the land of his nativity. The case of Mr. Hooker is but one of a vast multitude, in which excellent men have been treated as *heretics*, by an assuming, self-sufficient and domineering clergy. Those of the present age, who are disposed to indulge an intolerant spirit, might profit by such admonitions, were it not that the misguided zeal, by which they are hurried on, closes their eyes and ears against every thing of an admonitory nature, and is very fruitful in furnishing excuses for the most flagrant improprieties. Thus it ever has been, and thus we may expect it ever will be, so long as such a temper is suffered to exist among christians. A blinding self-confidence is a never-failing concomitant of a persecuting spirit. Men of humble and candid reflection see too many innocent occasions of error, and too much ground to suspect themselves to feel at liberty to destroy others on account of their opinions.

TESTS OF RELIGIOUS SINCERITY.

Connected with page 158.

HAVING in my former communication mentioned several imperfections, with which religious sincerity may be united, I proceed, according to promise, to give some of the most essential marks or tests of this temper. My christian friends, this is a subject of primary importance in religion. Without sincerity, our pretended obedience is sin; our religion but vanity and guilt. We cannot deceive God; we may deceive, perhaps we have deceived, ourselves. Examine yourselves then, whether you be in the faith; prove your own selves.

1. In the first place, you have great reason to doubt of your religious sincerity, if you make no progress in holiness. Every principle of real virtue is an active and a progressive principle. It cannot leave a man satisfied with his present attainments, and if you have thought yourselves long stationary in your religious characters, the probability is, that you have been long retrograding. The path of the just is as the shining light, shining more and more unto the perfect day. He, who carefully examines himself, cannot avoid discovering his imperfections, and he, who is afraid to discover or is negligent in the search, has no sincere disposition to correct them. Whatever you may choose to call the ruling principle of a religious life, whether the fear or the love of God, whether it be gratitude, or humility, or ambition of intellectual improvement, all, all urge us forward to greater attainments. Is it love? Real love is never tired with pleasing its object, never at ease when it has a suspicion of offending it. Is it gratitude? Gratitude never thinks it has done enough; humility never feels itself secure, and love intellectual always grasps at something higher. If then, my friends, you find in yourselves a disposition to circumscribe the limits of your duty, if you find that you endeavour to steal as much as you can from your obligations, and give as much as you can well spare to

the world and its pleasures; if you are continually comparing yourselves with others, and think you have done enough, when you have done more than they, you have great reason to doubt the sincerity of your religion.

2. In the second place, if your most secret and private actions are not as pure and correct as your public ones, depend upon it you have no claim to the praise of religious sincerity. I ask you then, if your intercourse with God in private is devout, or if your public reverence of religious institutions is only the result of your deference to the habits of the community. I ask you, if you prefer to give your alms in private, where no eye but God's discerns it, to giving them in public, where spectators will allow you the credit of the alms; or whether you are not uneasy, till by some means, your benefactions are known to others? I ask you, if in your most trivial negotiations you are as scrupulous and honest, as in your large and notorious transactions; and whether the absolute security from detection would not tempt you into any thing like injustice? I ask you, if your conduct in your families, and with those over whom you have control, or with whom you are intimate, is as carefully regulated by the laws of christian benevolence, as you would lead us to believe from your public conduct; or are you christian in church, and a tyrant at home? In short, is your religion a spirit which animates you, and not a countenance which you assume? Would it be the guide of your life, if there were no one to observe you, but he, "who seeth not as man seeth?"

3. Is your obedience universal and unlimited? This is a most essential test of our religious sincerity. Do you make no exceptions in favor of particular vices, and continue to live in some habits, which your conscience tells you are not precisely right? The meaning of that passage in James, which was before explained,* includes this test of our religious obedience:

* *Christian Disciple No. 2, page 49.*

"Whosoever shall keep the whole law, and yet offend in one point, is guilty of all." Why? Because if he deliberately and habitually make an exception in favor of some passion, lust, or habit, he discovers that he really has no sincere respect to the authority which established the whole law.

There are several cases in human life which may illustrate the nature of this principle of religious obedience. What should we think, for instance, of the sincerity of that man's friendship, who should make all the professions of attachment, and appear through the greater part of his life devoted to a friend, who yet should deliberately desert him in his time of need, or betray, when tempted, one only of his most important secrets? Thus no religious obedience has any claim to the praise of sincerity, which is not unlimited and without reserve. A religious man will not say, I am not guilty of this or that sin, but I hope God will pardon me for a particular habit which I find it difficult to relinquish. Neither will he say, I am sensible of the guilt of a particular course of conduct, and if God spare my life, I will break it off at such a future time. O no! my dear friends! this is the most shocking hypocrisy. It is such trifling as nothing can atone for. The man of this partial obedience, and the man who is continually deferring the day of his repentance, is yet in the gulf of bitterness and the bond of iniquity.

Lastly—What appears to you the governing motive of your conduct? In those portions of your character

where your zeal is most engaged, and your exertions most strenuous, what is your object? The promotion of your own interests and the interests of your party, or the benefit of mankind, the glory of God, and the cause of virtue? How far is your sense of your duty to God predominant in your life? Does it lead you to sacrifice your property, and your reputation, and whatever you hold most dear; or have you contrived to conceal, even from yourself, the real motives of your behavior; and to serve yourself of the name of religion, and of God's honor, when you have nothing of them but the name. In short, is not your reverence for God, your sense of religious obligation affected by the changes of the age, and the character of your contemporaries? Are you on the Lord's side, even if you stand alone?

My friends, this subject of sincerity is of infinite importance to us. It is the foundation, the grand preliminary of a religious character. It is indispensable to the acceptance of any of our services. Without it, our religion is our condemnation, our observances of its rites are the records of our sin. Without this, it is impossible to have any satisfaction in duty; religion will be our burden, God our terror, conscience a sting, and death will overwhelm us with inconceivable dismay. With this only can we assure our hearts before God. For if our hearts condemn us, God is greater than our hearts, and knoweth all things. But, beloved, if our hearts condemn us not, then have we confidence toward God.

TERMS OF ADMISSION TO CHRISTIAN PRIVILEGES.

To the Editor of the Christian Disciple.

I WAS highly gratified by a communication in one of your late numbers on the *terms of christian communion*. You intimated at the close of that piece, that you hoped to make this the subject of future discussion. I trust, this promise will not be

forgotten. No subject perhaps is more simple, and yet on none do we find greater or more frequent misconception. The church of Christ is shut on many, whom, as we have reason to think, Jesus would have received with affection; and the consequence is,

that a disaffection is spreading itself through the community, which may ultimately have a very unhappy influence on our religious institutions.

My attention has been called to this subject by an application, which I lately received from a friend, whose moral and religious character I highly respect. He expressed to me, what indeed I well knew, his conviction of the truth and importance of christianity, and his desire to unite himself with the christian church, that he might at once bear his testimony to this divine religion, and avail himself of the instituted means of giving it an influence over his own heart. "But," said he, "the privilege is denied me. I live in a town where there is but one place of worship, one church, one minister; and this church and minister are narrow and exclusive in their sentiments. I am by no means inclined to excessive liberality, but the creed, to which my assent is required, contains articles, which shock at once my reason and my moral feelings. What must I do? The church is barred against me, and yet I am condemned for neglecting to enter it."

My sympathy with my friend induced me to speak at first with some warmth. I told him that I did not consider him bound to contribute to the support of institutions, from the benefit of which he was excluded; and that he would be justified in joining with men who were laboring under the same oppression in the formation of a new church on the broad principles of christianity. He answered, that the place of

his residence was not sufficiently large for two societies, that it would be painful to him to be in any measure the cause of dissensions in the community, that he wished a mere peaceful remedy for the evil to which he was exposed.

To this case of my friend, I desire your attention, and that of your correspondents. It is not singular. In other parishes, some of the best men, I fear, are excluded from christian privileges by the operation of creeds, drawn up with little care, in "words which man's wisdom teacheth." The mass of the people, unaccustomed to inquire, and taking their opinions upon trust, receive without complaint the articles, which they find established in the church. But reflecting men, habituated to weigh the import of words, are shocked by some of the principles, which are offered to them as the substance of christianity, and from tenderness of conscience decline subscription. Thus the most intelligent and conscientious part of the community are sometimes found in the crowd who turn their back on the table of the Lord.

If we could bring together the various creeds which are imposed in our country, we should be struck with the extent of the evil here lamented; and some would be ready to ask how it is, that the christian church has continued to receive accessions, when the entrance to it has been so unwarrantably obstructed.

In one parish a man is required to believe, that there are three persons in one God. Unable to

explain this language, and unwilling, in a solemn act of religion, to employ words which he does not understand, he desires to be told what the word *person* means. He is informed that the doctrine is too mysterious to be explained, that it surpasses all comprehension, that his duty is to believe and not to pry into the deep things of God. He answers, that he does not ask for reasonings to support the doctrine; he only wishes to know *what the doctrine is*, what is the import of the language to which he is expected to subscribe. Perhaps some attempt is made to satisfy this most reasonable request; but tenfold darkness gathers over the subject. The word *person*, however defined, always suggests to him the idea of a distinct individual or being. He asks, whether he must believe that three distinct beings make the one God. He is told no; that this is a damnable heresy; that this is to make three Gods. He answers, that after all his efforts, he can attach no other ideas to the article which is imposed on him. He does not deny, that to others of sharper vision this article may be sufficiently plain, but he begs that he may be released from assenting to a distinction too subtle for his feeble capacity, and that he may be received into the church of the saviour, whom he loves, on the ground of that good confession, which satisfied the apostles, *that Jesus is the Christ, the Son of God*. In support of this request, he asks whether the plain fishermen of Galilee, when they surrounded the table of their

master, and received from his hands the bread and the wine, had heard any thing about three persons in one being, and whether any church can be injured by receiving members on the ground of the same faith which these old-fashioned christians possessed. But he pleads in vain. He is told, that in different ages the church needs different fences and securities, that all christians, whose hearts God has touched, assent without hesitation to these inexplicable words, and that the article to which he objects is one of the necessary methods of preventing the taint of heresy from spreading through the christian flock.

In another parish a man is called to give his assent to articles, which, in his view of them, offend not only his reason, but the best feelings of his heart. He is called to believe, that God brings men into existence wholly corrupt, and wholly unable to relieve themselves, that from this mass of corruption he has been pleased to select a number, whom, by his irresistible power, he rescues from sin, that he leaves the rest to the hopeless corruption in which they were born, and then plunges them into eternal flames, because they have not made themselves pure. All this appears to him to be fairly implied in the creed, to which his assent is required. His blood grows cold as he reads it. He offers his objections, and receives perhaps some ingenious replies; but still he cannot reconcile these doctrines with God's paternal goodness or with human responsibility. He is far from deny-

ing the sincerity or christian character of those, who profess to discover in these articles the marks of God's infinite benignity, and the most powerful motives to obedience, but he asks that these articles may not be applied as a test to his own character. He is told however, that the creed of the church expresses the views in which regenerated minds agree, and that he must come with these views to the table of Christ, or not come at all.*

I have mentioned only a few peculiarities of opinion which are insisted on as essential to admission into the church. I have known a person prevented from joining a church, chiefly because he doubted whether the perseverance of saints was taught in the scriptures, as the doctrine is commonly understood at this day.† I lately heard of a woman of

* It is believed that few, who assent to the articles referred to in this paragraph, view them in the light the candidate is here supposed to do; but if they are capable of being thus understood, it is a sufficient reason for confining church creeds or terms of admission, to the language of the scriptures. And it is a weighty objection against foisting into articles of faith the words of man's wisdom in preference to such as the holy spirit teacheth. E.D.

† It may be doubted whether any doctrine has been less understood, or more abused, than this, "That true saints will certainly persevere to the end of life." If it mean any thing worthy of our belief, it means that true saints will habitually continue in a course of sincere obedience to the commands of God. But how many, who profess to believe this doctrine, prove it to be false, by their own example, if we must admit that they were ever sincere christians! We are not

plain education, who was required to express her belief in the perfect consistency of predestination with man's free-agency.‡ Thus, the doubtful questions of metaphysics and theology, by which the most powerful minds have been perplexed and confounded, are to be settled by the common people, before they can be received into the family of Christ. Blessed Saviour, thou friend of the ignorant, who didst preach and adapt thy gospel to the poor, are these the conditions which thou requirest or approvest for admission into the number of thy people?

The probability is, that if all the church covenants of New England were collected, every christian among us would find several, to which he could not subscribe, and of course the most

however to be understood as denying the doctrine; but we mean to deny, that a man may be said to *persevere* in obedience, while he *lives* in rebellion; and we mean to affirm, that for a man to be consistent with himself in professing to believe the doctrine, his walk must be in the "path of the just," which "is as the shining light, that shineth more and more unto the perfect day." E.D.

‡ As we understand the terms, we see not the least inconsistency between *predestination* and *free-agency*; but as they are understood by many, there doubtless may be an inconsistency. But whatever may be supposed of the consistency or the inconsistency of these terms, we do not find that Christ or his apostles ever required an assent to an article of this nature, as a term of admission to christian privileges. What if God predestinated that every accountable being should act as a free-agent, and be rewarded according to his own works; would such predestination be inconsistent with free agency? E.D.

eminent saints would be excluded from several of our churches. There is reason to believe, that in some of our towns, men of the fairest characters, to whose uprightness the most important interests are entrusted, whose lives are most useful, whose charities are most extensive, whose conduct in their social relations is most blameless, and whose contributions for the ministry are most liberal, are denied the benefit of the very institutions which they support, and are virtually treated as heathens.

Were this a slight evil, I would not so earnestly urge it on the attention of christians. But is it nothing to shut a disciple of Jesus from the church and table of his Master? Is it nothing to expel those, whom Jesus invites? Is it nothing to limit the benefits of religious institutions? Do I not receive a serious injury when I am excluded from some of the most efficacious methods which my Saviour has appointed for improving my character, and preparing me for heaven? Shall I resist every invasion of my civil rights, and shall I suffer the dearer privileges of religion to be wrested from me? To exclude from the church those who profess to receive Jesus Christ as their Lord and Saviour, and whose conduct is consistent with their professions, because they cannot assent to articles which are expressed in phrases of man's invention, and which are nowhere declared in scripture to be essential to the christian character, to do this is to assume a power, offensive to Christ, and injurious to man. How solemn-

ly did our Lord warn his disciples, against despising the least of his friends? How fearful was the woe pronounced on those who should throw a stumbling block in the way of his feeblest followers? Can we guard too solicitously against the guilt of obstructing the progress of any, who discover a sincere regard to the authority of our common Lord?

The question now offers, what is the duty of those, who are excluded from the church by the operation of unscriptural creeds and confessions? This question is beginning to be agitated by laymen, and deserves the consideration of the judicious and experienced. What shall these persons do? Shall they leave the societies, where religious privileges are denied them, and form new churches on a scriptural foundation? or shall they seek admission into churches of other towns, which maintain catholic principles of communion? These are obvious methods of relief; but they are not without dangers. Will they not divide our churches, and give birth to many unchristian feelings? Can no milder method be devised? Cannot christian ministers be persuaded to review their creeds, and to ask themselves seriously, whether they contain no articles which a man may doubt and yet be considered, in the view of charity, a follower of Jesus? Cannot ministers be persuaded to employ their influence in substituting simple and intelligible declarations of scripture for ambiguous phrases and long contested doctrines?

This is most devoutly to be wished, and this would at once remove the evil.

We hope that we shall not be considered as impeaching the christian sincerity of churches and ministers, whose creeds are open to objection. The injury they commit, though great, is unintentional. Their error belongs to the judgment, and not to the heart. Far from reproaching with bitterness, we would tenderly beseech them, as they revere the authority of our com-

mon Lord, as they regard the charitable spirit of his gospel, as they desire the peace and improvement of his church, that they will generally consider the evil which has now been exposed, and will most cautiously abstain from every act or requisition which may exclude from the fellowship and privileges of the church, those whom Jesus accepts, and who are equally entitled with themselves to the name of christians.

JONES' ILLUSTRATIONS OF THE FOUR GOSPELS.

IN the introduction to JONES' *Illustrations of the Four Gospels*, a work of great learning and merit, lately published in England, I find the following statement. "A Swedish professor has given an account of a Jewish sect still in existence, which was founded by John the Baptist, and which ascribed to him an authority superior to Jesus. This account is translated by Michaelis, who supposes that John the Evangelist wrote his gospel to confute the errors of the Gnostics, and of the Sabians, the name of which distinguishes the disciples of the Baptist. And so important does the German critic think the discovery to be, that the obscurity, in which St. John's gospel had been involved, was at once dissipated by it. Michaelis has applied the discovery to the elucidation of this gospel; but he does not, by what he calls a totally new light, appear to have been successful in removing its obscurities. If, however,

he had perused the works of Ireneus, and the *recognitions* of Clement, with proper attention, he would have come at the truth in a direct road, and probably have met with complete success. Ireneus says, that John published his gospel to exterminate the errors of the Gnostics. This writer was a disciple of Polycarp, who had been personally acquainted with St. John. He had, therefore, the best means of information; and it appears probable, that the assurance of the object, which the evangelist had in view, thus impressed on his mind, first suggested the idea of writing an account of the Gnostic heretics." "The book, comprehending the *recognitions* and homilies, ascribed to Clement of Rome, is not deemed genuine by Lardner and some others, but the composition of an Ebionite towards the close of the second century. When duly examined, however, it appears to have been published much earlier. The

subject of it, in general, is a detail of the dispute which the apostle Peter had with Simon Magus, in an interview referred to in the eighth chapter of Acts: and the object of the book is to refute the system which that impostor set up in opposition to the gospel. The recognitions and homilies are written with great elegance, and with a purity of sentiment (a few passages excepted) which might justly claim apostolic authority. In these performances, we learn the important fact, *that the first founders of gnosticism were disciples of John the Baptist.* And the natural conclusion is, *that St. John wrote his gospel to refute the errors of the gnostics, and of the disciples of John the Baptist.*"

To this extract, permit me to subjoin a few remarks. We are not to imagine, that John the Baptist himself formed a sect in opposition to Christ; or that *all* his disciples were gnostics; or that he taught opinions and doctrines such as were afterwards held by the gnostic heretics. But it is important to the biblical student to learn, that *some* of John Baptist's disciples did not believe in Jesus of Nazareth, as the Messiah; that from worldly views, they rejected Christ, and kept separate from his apos-

cles and disciples, and introduced a motley absurd system of theology. Simon Magus was one of these pretended disciples of John, and affected to possess extraordinary power from heaven. His doctrine of supernatural beings was very absurd, and his morals very corrupt. He was supported in his claims by many Jews as well as heathens. So that the gnostic theory was a heterogeneous compound of Judaism and heathenism. If the first part of St. John's gospel is read with attention in reference to these suggestions, it will appear just and pertinent, where now, perhaps, it is obscure to some. We observe also, that possibly Lardner is not fully supported by ancient authorities, in rejecting the Clementine recognitions and homilies as spurious. He was a great critic in biblical literature; and has taught us in many instances to distinguish between genuine and reputed apostolic writings. By some learned men, however, he is thought to have condemned without sufficient reason and authority. And I suggest, whether the ecclesiastical inquirer would not find himself richly compensated by a careful examination of the recognitions of Clement. A. B.

THE BENEVOLENT EFFORTS OF THE QUAKERS

FOR CIVILIZING THE INDIANS.

Continued from page 170.

THE Seneca Indians, observing what good the quakers had done at Oneida, invited them to their country. This invitation

was accepted. Three young friends with two of the committee went to the Indian towns, on the Alleghany river, and were

well received. The committee explained to the Indians the object of their visit; and before they left them, held a conference with the Indians and endeavoured to persuade them to adopt the habits of the white people. The young men continued with this tribe, to instruct them, and to set an example of husbandry. Four of the committee visited the settlement the next year. They delivered a speech to the Indians on that occasion, in which they expressed their satisfaction on account of the improvements which had been made. Cornplanter, the chief, in behalf of the nation, replied, that "When the young friends first settled among them, many of his chiefs were averse to it; they had this summer several councils among themselves, respecting the young men, and all the chiefs seeing their good conduct and readiness to assist Indians, were now well satisfied."

From this place the friends went to the settlement on the Cataragus river. Wherever they went, they endeavoured to reform the habits of the Indians in respect to the use of ardent spirits, to instruct them in husbandry, in blacksmith business, and the use of mills. To instructions in these important branches of business, they added those of reading and writing, &c. The following extracts of speeches, letters, &c. from the report of the committee, will give some idea of the benefits the Indians received from the benevolent efforts of the quakers.

From Indians at Cataragus to the Quakers—1799.

"The instructions that you gave, pleases us very much in general; you may rely upon it that we are going to follow your directions; we have fully determined to leave off drinking whiskey, and if there comes traders on, we have determined to order them off the ground."

"Friends, Quakers, we hope you will keep your minds strong as you was at first, and we return you great many thanks for the kindness you have done already."

Remark of the committee, 1801.

"The Indians were become very sober, generally refraining from the use of strong drink, both at home, and when abroad among the white people. One of them observed to our committee, 'no more bark cabin, but good houses; no more get drunk here now this two years.'"

Speech of a chief warrior to the Quakers.

"We shall often think of you whilst on your journey, and desire you to inform your chiefs at home, that we are thankful for the saw-mill irons, axes, hoes, ox-chains, &c. which they have given us."

"Brothers, we hope we shall give more attention to farming than we have hitherto done; we thank you for your advice about the saw-mill, and for your friend's consenting to remain with us awhile, to teach some of our people to work the mill."

Letter from one of the Friends to one of the committee.

"Several families have got to the number of six and seven head of cattle with other useful animals, who had not any when this settlement was first made, owing, as they now tell us, to their great excesses in the use of whiskey, which at present seems much declined; not any is knowingly suffered to be brought into the settlements on this river."

Cornplanter's speech.

"Brothers, your young men and us have now lived together several years as brothers; when your young men came, the Indians were very ignorant, but now we are just beginning to learn; your young men do not talk much to us, but when they do, they speak what is good, and have been very helpful in keeping us from using spiritous liquors; as has also my brother.

"Brothers, we are all well satisfied with your conduct towards us; you have always done what you promised."

From the reports.

"In the evening when the friends were sitting with the chief warrior, he said he wished to ask them a question, but was almost afraid; they desired him to speak, and they would give him such information as they were able; it was, do the quakers keep any slaves? he was told they did not. He said he was very glad to hear it, for if they had kept any, he could not think so well of them as he now did. That he had been at the city of Washington last winter

on business of the nation, and found many white people kept blacks in slavery, and used them not better than horses."

From letters of the friends with the Indians, to the committee.

"Neither of the mills are completely finished, owing to the coldness of the season, yet both so as to do business. The Indians have had considerable grinding done, and appear highly pleased to see the grain reduced to meal so much quicker than pounding it in their wooden mortars; a pretty ingenious Indian man, after having a grist of wheat of his own raising ground and bolted, said with animation, 'I think this will make the Indians see day light.'

"It is pleasing to find a disposition for improvement continues to prevail amongst the younger class of Indians; divers have now considerable corn to sell; they often express the satisfaction they feel in seeing the fruits of their own industry, and frequently observe, that when they followed drinking whiskey they could hardly clothe themselves, but by industry they now find that their substance begins to increase.

"The continued resolution of the Indians against the use of spiritous liquors, conduces much to the introduction and increase of civilized habits and it is obvious, that it has an improving effect on the other settlements of the Seneca nation."

Whether the object of the quakers extended to christianizing as well as civilizing the Indians, we are not informed. This however is probable, and

that civilization was only a preparatory step. It is a question of importance, whether much success can be expected in attempts to christianize the Indians, or any savage tribes, unless they are preceded, or at least accompanied, with friendly efforts for civilization and the introduction of useful arts. Dr. Campbell, in a sermon preached before the society in Scotland for propagating christian knowledge, undertakes to show, that "the success of the first publishers of the gospel, is a proof of its truth." Among other considerations in support of this idea, he exhibits a contrast between the means used by the apostles, and those which have become necessary since miracles have ceased in the church. He remarks on the efforts and success of Roman Catholic Missionaries. As one of the most successful efforts he mentions the mission to Paraguay in South America. In stating the methods of proceeding he says—"It was more by insinuation and indirectly, than by open and professed teaching, that the knowledge of christianity was introduced by them. Their direct and only object long appeared to be, to teach those savages agriculture, the most necessary manufactures, the art of building, and the other arts most conducive to civilization; and when in this way they had sufficiently

recommended themselves to their confidence, to take occasion of inculcating, especially on the children intrusted to their care, their religious principles. The method of the apostles was much shorter; they did not find the least necessity for such artificial management."

The Doctor does not mention this contrast by way of reproach to the missionaries, but as evidence that the success of the apostles is to be ascribed to such supernatural divine agency, as amounts to proof of the truth of the gospel. Accordingly, in the improvement of his discourse he observes—"Let it not be imagined, that what was said in regard to the use made of arts and sciences by the popish missionaries, was with a view to condemn or discredit such expedients. It was only with an intention to show that there were many causes to which the success of those missionaries, comparatively little, might be attributed without recurring to miracles; whereas there was nothing that could account for the astonishing success of the apostles in whom all those advantages were wanting, but miracles alone. It was not to depreciate the wisdom of man, but to show that "the foolishness of God is wiser." So far from condemning the Roman Catholics in this, I approve, I applaud their zeal, their solicitude, their perseverance."

ON THE PHRASE "THE SPIRIT OF GOD."

Continued from page 180

SECTION II.

THE five books of Moses are about a fourth part of the Old Testament. As he was the first and the principle writer of that part of the bible, if we can ascertain the meaning of the phrase "the spirit of God," as used by him, this will go far towards establishing its meaning throughout the scriptures; unless decided evidence shall appear, that it is used in a different sense by some other writer. We shall therefore place before the reader the principal, if not the only passages, in which this, or some equivalent phrase, occurs in the writings of Moses.

Gen. i. 2. "The spirit of God moved upon the face of the waters." Chap. xli. 38, concerning Joseph, Pharaoh asks, "Can we find such an one as this, a man in whom the spirit of God is?" Exod. xxxi. 3. "And I have filled him with the spirit of God in wisdom, and in all manner of workmanship." This is said of Bezaleel. Again ch. xxxv. 30—35, the account is given to the people. Moses says of God—"And he hath filled him with the spirit of God," &c.—In the following verses, others are represented as being endued in the same manner for building the tabernacle. Numb. xxiv. 2. Of Balaam it is said—"The spirit of God came upon him."

Such is the manner in which Moses used the phrase "the spirit of God." In every instance except the first, it is evidently used to denote *that* by which

God endues men with supernatural gifts or powers, and prepares them as instruments for some work which he had assigned them. They were *inspired* according to the work they were appointed to perform, and this *inspiration* was called being "filled with the spirit of God."

In the preliminary observations, it was stated, that the words *spirit*, *wind*, and *breath*, are the same in the original. Gen. i. 2, might have been correctly and forcibly translated "The *breath* of God moved upon the face of the waters." This would have expressed the *energy* and the *ease* with which God produces effects. In Ps. xxxiii. 6, the word *breath* is given in the translation instead of *spirit*. "By the word of the Lord, the heavens were made, and all the host of them by the *breath* of his mouth. In Job xxxvi. 13, we have the *spirit* and the *hand* of the Lord used as synonymous: By his *spirit* he hath garnished the heavens; his *hand* hath formed the crooked serpent." By comparing these several passages, it may be seen, that no injury is done in translating Gen. i. 2, "The *breath* of God." And as God breathed into Adam the breath of life, so he has breathed into others supernatural gifts, according to his own pleasure.

There are other phrases in the writings of Moses, equivalent to "the spirit of God." Such are the following: Gen. vi. 3. "*My spirit* shall not always strive with man, for that he also is

flesh." Whatever might be the manner of striving, the spirit is that, by which God strove or operated. Numb. xi. 17. "And I will take of *the spirit* that is upon thee, and put it upon them;" that is, the elders. Then v. 25. "And the Lord came down in a cloud and spake unto Moses, and took of *the spirit* that was upon him and gave it to the seventy elders—when *the spirit* rested upon them, they prophesied." ver. 27, of Eldad and Medad it is said—"the spirit rested on them, and they prophesied in the camp." This being told to Moses he said, "would God that all the Lord's people were prophets, and that the Lord would put *his spirit* upon them." As Moses was himself endued in a supernatural or extraordinary manner, so others were made partakers of similar gifts to aid him in the work of judging the people of Israel.

In Deut. xxxiv. 9, we are told, that "Joshua was full of wisdom, for Moses had laid his hands upon him." From this we learn, that the gifts of the spirit were communicated by the laying on of hands by Moses, as they afterwards were by the apostles of our Lord.

Thus it appears from the writings of Moses, that by "the spirit of God," or the breath of God, is intended that, by which God operates or produces effects, and particularly that by which he communicates supernatural gifts and powers to enable men to execute his purpose.

The phrase "the spirit of the Lord" is used in the same manner by the subsequent writers of the Old Testament. Judges iii.

10. "The spirit of the Lord came upon Othniel." ch. vi. 8. "The spirit of the Lord came upon Gideon." ch. xi. 29. "The spirit of the Lord came upon Jephthah." ch. xiii. 25. "The spirit of the Lord began to move Sampson." ch. xiv. 6. "The spirit of the Lord came mightily upon Sampson." Thus these several persons were stirred up and prepared for deliverers to the people of Israel; and thus all the mighty things done by them are accounted for by the sacred writer.

1 Sam. x. 6. we find Samuel the prophet saying to Saul, "The spirit of the Lord shall come upon thee, and thou shalt prophesy." ch. xvi. 13. "The spirit of the Lord came upon David."—v. 14. "The spirit of the Lord departed from Saul." 2 Sam. xxiii. 2. David said, "The spirit of the Lord spake by me." This last text shows what is intended in the scriptures by the spirit's speaking. God endued men with his spirit, and they "spake as the spirit gave them utterance."

It is needless to mention all the passages, in which the phrases under consideration are to be found in the remaining books of the Old Testament.

Some of the most remarkable will be introduced.

Isaiah lxiii. 10. "But they rebelled and vexed his *holy spirit*." This probably means no more nor less, than that they vexed or provoked God. Respecting Moses it is said "they provoked *his spirit*." Ps. cvi. 33. This does not imply that the spirit of Moses was a person distinct from himself, or that Moses and his spirit were *two* persons.

Ps. li. 11. 12. "Take not thy

holy spirit from me.—Uphold me with *thy free spirit.*" David had formerly been blessed with the gifts of the spirit—he had recently sinned grievously; he had reason to fear that the tokens of divine favor would be withdrawn, and he felt the need of divine support. It was therefore very proper that he should pray in this manner.

There are some predictions in the Old Testament relating to the Messiah, in which the spirit of God is mentioned, that deserve particular attention.

Isa. xi. 1. 2. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the *spirit of the Lord* shall rest upon him, the *spirit of wisdom* and *understanding*, the *spirit of council* and *might*, the *spirit of knowledge* and of the *fear of the Lord.*"

Ch. xlii. 1. "Behold my servant whom I uphold, mine elect in whom my soul delighteth: I have put *my spirit* upon him; he shall bring forth judgment to the Gentiles."

Ch. lxi. 1. "The spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

That these passages relate to the Messiah will not be doubted. The two last are explicitly applied to him in the New Testament. The last was read by him in the synagogue and appropriated to himself. We may also observe, that the same language

is here used, that was used in the passages before quoted, which evidently referred to God's bestowing extraordinary gifts or supernatural powers.

By these passages the Old and New Testament become connected; for what was here predicted was fulfilled after the Messiah made his appearance. It was foretold that the *spirit of the Lord* should *rest on him.* This was fulfilled at his baptism and inauguration; a symbol of which was given in the form of a dove which descended and abode upon him. In giving the account Matthew says, ch. iii. 16. "the spirit of God descending like a dove and lighting upon him." Mark says "the spirit like a dove descending upon him." ch. i. 10. Luke says, the *Holy Ghost* descended. ch. iii. 22. This descent of the spirit was the token given to John, by which he was to know the Messiah. John i. 32, 33, 34. "And John bare record, saying, I saw the spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the spirit descending, and remaining on him, the same is he who baptizeth with the Holy Ghost. And I saw and bare record, that this is the Son of God."

It was at the same time that Jesus received the anointing. Isa. lxi. 1. In reference to this Peter at the house of Cornelius spake thus, "That word ye know which was published throughout all Judea, and began from Galilee, after the baptism which John

preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with him." Acts x. 37, 38. As he had thus received miraculous powers from the Father, he said to the Jews, "But if I cast out devils by the spirit of God, then the kingdom of God is come unto you." Mat. xii. 28. The same idea is expressed Luke xi. 20, in this manner. "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."

Thus far we see a perfect harmony between the Old Testament and the New as to the meaning of "*the spirit of God*." There is however another prophecy, which also connects the two Testaments,

Joel ii. 28, 29. "And it shall come to pass afterwards, that I will *pour out my spirit* upon all flesh; and your sons and your daughters shall prophesy; and your old men shall dream dreams, your young men shall see visions: And also upon the servants, and upon the handmaids, in those days, *will I pour out my spirit*." This text in Joel was quoted by Peter and applied to the effusion of the spirit, on the day of Pentecost.—"This," said he, "is that which was spoken of by the prophet Joel." He then cites the passage which is now before us. There is however another circumstance truly remarkable. This very effusion of the spirit on the day of pentecost was not only a fulfilment of the prophecy in Joel, but also

of our Saviour's promise to his apostles, that he would send them the Comforter, the Holy Ghost. This promise was several times repeated in his discourse to them the evening before the crucifixion. It was renewed after his resurrection. They were commanded to tarry at Jerusalem until they should be "*endued with power from on high*;" Luke xxiv. 49.

On the day of his ascension he said to them, "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Acts i. 5. "Ye shall receive power after the Holy Ghost is come upon you," ver. 8. Accordingly, "when the day of pentecost was fully come, they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance," Acts ii. 1—4. In his sermon on that occasion, Peter brought to view the crucifixion of Christ, and then said, "This Jesus hath God raised up whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear," Acts ii. 32, 33. "*Shed forth*" what? Not a person, but those miraculous gifts which had been promised under the idea of the comforter, monitor, or advocate.

Thus we see the Old Testament and the New, connected and harmonizing as to the meaning of the phrase "*the spirit of God*." If such were the meaning of this, and equivalent phrases, as used by Moses and

other writers of the Old Testament, and such the meaning of the phrases in the passages referring to Christ and his apostles, and all that took place on the day of pentecost; must it not require such evidence as the Bible does *not* contain, to convince a judicious and unpreju-

diced mind, that the spirit of God is a distinct person from the Father? Who that is without prejudice would so much as dream, that by the "*breath of God*" is intended a person? Yet it is certain, that by the *breath of God* and the *spirit of God* are intended the same thing.

ILLUSTRATIONS OF PASSAGES IN THE NEW TESTAMENT, &c.

Continued from page 174.

21

Matthew iii. 7. "Many of the *Pharisees* and *Sadducees* came to his baptism."

THERE is so frequent reference in the New Testament to these two great sects among the Jews, that the peculiarities of sentiment and of character in each should be well understood, to discern the propriety, and to feel the force of many allusions to, and of many direct expressions concerning them. We will endeavour to convey as clear, and as full a general knowledge of them, as we can within the limits which must be assigned to this article.

The name *Pharisee* was derived from a Hebrew word, which signified *separated*, or *set apart*. The origin of the sect, and the time of its commencement, are alike obscure; but it was probably formed between two and three hundred years before the christian æra, and gradually grew out of the pride and the hypocrisy of the expounders of the *traditionary law*. The Pharisees were distinguished, 1, by their frequent *washings*,

which they made a religious duty; and the omission of which they accounted a capital crime. If a pharisee could obtain only water enough to wash his hands, he would die with thirst, rather than drink it. 2. They made prayers in public places, *at the corners of the streets*, to attract the esteem and veneration of the people. 3. They thought themselves to be defiled, if they touched, or conversed with sinners. 4. They fasted often; but particularly on Mondays and Thursdays, because Moses, they say, went up into the mount on Thursday, and returned on Monday. 5. They were scrupulously exact in payment of their tythes, and even exceeded the requisitions of the law. 6. In the observance of the Sabbath they were so rigorous, as to forbid any one, on that day to eat ears of corn, or even to heal the sick. 7. They wore broader phylacteries, (pieces of parchment, on which were written passages from Exodus and Deuteronomy, which were bound to their foreheads and arms;) and larger fringes to their garments, than the rest

of the Jews. 8. They believed, that when Moses was with God in the mount, he received with the written law, another which was *traditionary*, containing the sense and explication of the other;—that Moses repeated this law, first to Aaron and to his sons; and again at his death to Joshua, who delivered it to the elders; and they to the prophets, and the prophets to the wise men of the great synagogue. These traditions, than which nothing could be more trifling in some cases, and more absurd in others, they preferred, to their written law. 9. They believed in predestination, which however they endeavoured to reconcile with the freedom of human actions; and received the doctrines of the existence of angels, and of separate human spirits; of the resurrection, and a future state of rewards and punishments. But they were crafty and insinuating; insolent and implacable; disdainful and trampling upon all but their own party; insupportable in their pride, and insatiable in their avarice. Our Lord accused them of perversions of the Mosaic law, which they made “of none effect by their traditions;” of pride, avarice, cruelty, and hypocrisy. Some, without doubt, of so large a number, were exceptions from these censures. Such, we may believe, were Nicodemus, and Gamaliel. But dreadfully corrupt and abandoned must the sect have become, to have occasioned such language as was uttered against them, by our meek, and gentle, and benevolent Redeemer.

We learn from Josephus, how great was the popularity and the power of this sect, about eighty years before the appearance of our Lord. “When king Alexander Jannæus lay upon his death bed, and his wife Alexandra was much affected by the condition in which she and her children would be left, on account of the hatred which she knew that the pharisees bore to her husband and family, he advised her by all means to caress them, as the only means of securing the affection of the mass of the nation; for *there were no such friends where they loved, and no such enemies where they hated*; and whether they spake true or false, good or evil of any one, they would be alike believed by the common people. He therefore enjoined it upon her, after his death, to commit his body to their disposal; at the same time to assure them, that she would ever submit herself to their authority and direction. She obeyed him; and not only was his funeral more sumptuous than that of any of his predecessors, but she was firmly established in the supreme government of the nation.”

The Sadducees derive their name from Sadoc, the founder of their sect. He was a disciple and the successor of Antigonus Sochæus, who had formed a sect, distinguished by the professed purity and *disinterestedness* of their worship. “Be not like slaves,” said he to his pupils; “nor obey your master only for the sake of a reward. But serve him without a hope of reaping the fruits of your la-

bors." Unable to reach this elevation of virtue, and unwilling to desert his master, Sadoc adopted his principles, but inferred from them, that there was no future state. Sadoc, it is said, lived about 260 years before our Lord.

That the Sadducees disbelieved the existence of angels and of spirits, appears from the account which is given of them in the New Testament. They likewise denied all divine decrees; and asserted, that "man was absolutely master of his own actions, with a full freedom to do either good or evil, as he thought proper; that God did not influence him in doing either; and that his prosperity and adversity, being placed within his own power, are respectively the effect of his own wisdom or folly. "They certainly received the five books of Moses; but how they explained the passages, in which is related the apparition of angels, is not known. At this time there are some, who are so very ingenious, that they can explain every expression and sentence of the New Testament, in perfect consistency with the doctrine, that there is no punishment for the wicked after this life; and one of these very ingenious persons has assured me, that after reading the gospels and epistles with great frequency and attention, he has not been able to find in them the doctrine of a future judgment. I can easily conceive therefore, that there should have been some among the Jews, who received the books of Moses, and yet denied the existence of an-

gels; difficult as it may be to fix upon any interpretation, with which I can believe that any serious inquirers could be satisfied. We are less surprised at their disbelief of the immortality of the soul. It was but intimated in their scriptures. But dark as may appear to us to have been these intimations, all the rest of the Jews, on the ground of their scriptures, received the doctrine. The light of a candle, with which we see clearly in the night, as far as its rays extend, is lost in that brightness which the sun extends over the earth; and we, who live under the gospel, perhaps can hardly judge of the importance of the light of the Old Testament to the Jews, nor of the degree of clearness with which they were enabled by it to see objects, which to us are discovered perfectly by the gospel. It is said, that they rejected the prophets, but there is great reason to doubt it. They assisted in the temple, and at all religious assemblies, where the books of the prophets were read more than any others. They also expected the Messiah, as well as the rest of the Jews, or they would not have gone out to receive the baptism of John; and must therefore, we should think, have received the books which foretold his coming. Their great distinction from the Pharisees in this respect was, that they utterly rejected all *traditions*; and maintained that there was no law, but that which was *written*. Nor is it credible that they should have been advanced to the highest offices in the state,

and even to the high-priesthood, if they had rejected the greatest part of the Jewish scriptures.

The Sadducees were few in number, compared with the Pharisees; but the admission of men to the highest office in the church, who denied the doctrines of *the providence of God*, and of *the immortality of the soul*, shows the general and deep corruption of the nation. Caiaphas, the high-priest, by whom our Lord was condemned, was of this sect. We do not find in the gospels, that one Sadducee believed in Christ.

The people, very generally, received the tenets, and observed the traditions of the Pharisees; but they were rather an appendage, than a part of the sect; and are always called very plainly, *the people, or the multitude*. The title of pharisee seems to have been almost exclusively appropriated to men of leisure and of fortune. Sometimes we find them united with the Sadducees in the same design against Christ. At other times they attacked him separately, and endeavoured to ensnare him with questions, which grew out of their peculiar and distinguishing sentiments. But there was a remarkable difference in the conduct of our Lord towards these two great parties. Of the Sadducees he said only, that they *erred, not knowing the scriptures, nor the power of God*; but the Pharisees he treated with the utmost severity, heaping upon them the most dreadful denunciations for their *hypocrisy*. In accounting for this different treatment of our Saviour, it is remarked, 1, that the Saddu-

cees were exact observers of the law; whereas the Pharisees adulterated it by their traditions, adding to it the most impious sentiments, which they concealed under a specious pretence of religion. 2. That there is this difference between error and vice; the first is only in the understanding, and often involuntary; whereas the last is in the will, and proceeds from a corrupt state of the heart. 3. Of all vices, none are of a more pernicious consequence, nor with more difficulty eradicated, than were those of the pharisees, *spiritual pride*, and *hypocrisy*. What a lesson, what a warning does this peculiarity in the conduct of our Lord, preach to all who call themselves his disciples! Let him who would denounce his brother, because he sees in his eye the mote of error, first ascertain, whether the beam of spiritual pride be not in his own; and as he would escape the woes which are pronounced upon *hypocrites*, remember always, that, as God cannot be deceived, so he will not be mocked.

Some curious extracts from the Talmuds concerning these sects may be seen in Lightfoot upon the verse. See also Lewis' Orig. Heb. ver. 1 and 2. pp. 224 and 241. Jennings' Jewish Antiq. v. 1. p. 437, and 455. Lardner, v. 1. p. 118. L'Enfant and Beausobre, 185—190. Calmet's Antiq. B. 3. Diss. 13. Sect. 2.

A friendly attempt to correct a common error.

SUCH is our confidence in the interesting writer of the foregoing "Illustrations," that it is believed he will be gratified if we

avail ourselves of the opportunity he has given, to correct a very common mistake; especially so, if the correction shall exhibit the character of our Saviour in a more amiable light, and remove from his example all pretext for the too common practice of "*denunciation*." In the last paragraph of the preceding article it is said of our Lord—"He treated the Pharisees with the utmost severity, heaping upon them the most dreadful denunciations for their hypocrisy." However perfectly this observation may express the commonly received opinion, it is seriously doubted whether it gives a correct view of our Saviour's feelings, or of his conduct towards the hypocritical pharisees.

Dr. Campbell has a most interesting note on Luke vi. 24, 25, 26, in which he explains the phrase, translated "*woe unto you*," &c. The note is too long to be now inserted; we shall however quote a few sentences. The Dr. says, "Our Lord is not here acting in the character of a judge, pronouncing sentence on the guilty, or dooming them to punishment." "*Woe is unto you*, not *woe be unto you*," he contends is the meaning of the phrase. He remarks on the text, "Woe to the women with child and to them that give suck in those days," and then says, "If we recur to the Old Testament, we have the clearest proofs that the word in Hebrew," answering to *woe*, "is commonly employed to express not wrath and execration, but the deepest concern and lamentation." Of our Lord, the Doctor says, "he came not to curse but to bless us,

by turning away every one from his iniquities. The words which proceeded from his mouth were in every sense justly denominated full of *grace and truth*. His example was perfectly conformable to his instructions; and I will venture to affirm, that the more narrowly we examine his discourses, the more we shall be convinced that nothing he ever uttered against any living being, if candidly interpreted, will be found to have the least affinity to an imprecation."

We may add; it is one thing affectionately and solemnly to warn, and quite another thing to imprecate, anathematize, or denounce. For the first of these, ministers have the example of Christ, which they may safely follow; for the other it is believed they have *not* his example, and if they had, it would be unsafe to imitate it, unless like him they were divinely commissioned and inspired. The language of Christ, as explained by Dr. Campbell, denotes "pity and grief" in view of awful guilt and danger, "not anger and resentment." This perfectly harmonizes with the heavenly tenderness for which our Saviour was so remarkable; in the exercise of which he laid down his life for sinners, and prayed for those who insulted him in his distress, "Father, forgive them, for they know not what they do." If any thing be important, it is important that ministers of the gospel should display the compassionate temper of the Saviour of the world, and give up all apprehension that they may be justified by his example, in "heaping the most dreadful denuncia-

tions" on those who oppose them. Instead of this carnal and antichristian warfare, let them in meekness instruct, and in compassion warn, those who may oppose themselves, if God

peradventure shall give them repentance to the acknowledgment of the truth. In this way they may "overcome evil with good."

MODERN MONUMENTS AT JERUSALEM.

THE following accounts are abridged from Chateaubriand's "Travels in Greece, Palestine, Egypt, and Barbary, during the years 1806 and 1807." We see no occasion to question the learning or the veracity of this writer. In some instances, however, the discerning protestant will find occasion to make some allowance for the credulity of an author attached to the catholic faith.

In ancient times, Mount Calvary was without the city; it was the place where criminals, sentenced to suffer death, were executed; and that all the people might attend on these occasions, there was a large vacant space between the eminence and the wall of the city. The rest of the hill was surrounded with gardens, one of which belonged to Joseph of Arimathea, who was, in secret, a disciple of Jesus Christ; here he had constructed a sepulchre for himself, and in this the body of our Lord was deposited.

The church of the Holy Sepulchre is very irregular, owing to the nature and situation of the places which it was designed to comprehend. It is nearly in the form of a cross, being 120 paces in length, exclusive of the descent to the discovery of the Holy Cross, and seventy in breadth. It has three domes, of

which that covering the Holy Sepulchre, serves for the nave of the church. This church had formerly three entrances, but now there is but one door, the keys of which are cautiously kept by the Turks, lest the pilgrims should gain admittance without paying the nine sequens, demanded for this indulgence. This door is always shut; and there is only a small window crossed with an iron bar, through which the people without, hand provisions to those within, who are of eight different nations.

The first is that of the Latins or Romans, which is represented by the Franciscan friars. They are the keepers of the Holy Sepulchre, the place on Mount Calvary, where our Lord was nailed to the cross, the spot where the sacred cross was discovered, the stone of unction, and the chapel where our Lord appeared to the blessed virgin after his resurrection. The second is that of the Greeks, who have the chair of the church where they officiate. The third is the nation of the Abyssinians. The fourth is that of the Copts, who are Egyptian christians. The fifth is the Armenian. The sixth is that of the Nestorians, or Jacobites, who are natives of Chaldea and of Syria. The seventh is the nation of the Georgians, who inhabit the coun-

try between the Euxine and the Caspian sea. The eighth is that of the Maronites, who inhabit Mount Lebanon.

On entering the church, you come to the stone of unction, on which the body of our Lord was anointed with myrrh and aloes, before it was laid in the sepulchre.

The holy sepulchre is thirty paces from this stone: it resembles a small closet, hewn out of the solid rock. The entrance, which faces the east, is only four feet high, and two feet and a quarter broad, so that you are obliged to stoop very much to go in. The interior of the sepulchre is nearly square. There is a solid block of the same stone, which was left in excavating the other part. On this table the body of our Lord was laid, with his head towards the west. Forty four lamps are constantly burning in this sacred place.

At the entrance of the sepulchre, there is a stone about a foot and a half square, and a foot thick, which is of the same rock, and served to support the large stone which closed the access to the sepulchre. Upon this stone was seated the angel when he spoke to the two Maries; and as well on account of this mystery as to prevent the sepulchre from being entered, the first christians erected before it a little chapel, which is called the Angel's Chapel. Twelve paces from the holy sepulchre, turning towards the north, you come to a large block of marble, about four feet in diameter, placed there to mark the spot where our Lord appeared to Mary

Magdalen in the form of a gardener.

Farther on is the chapel of the apparition, where, as tradition asserts, our Lord first appeared to the Virgin Mary, after his resurrection.

Continuing your progress round the church, you find a small vaulted chapel, otherwise denominated the prison of our Lord, because he was here confined, while the hole was made for erecting the cross.

Very near this is another chapel, standing on the very spot where our Lord was stripped by the soldiers before he was nailed to the cross, and where they cast lots for his apparel, and divided it among them.

Leaving this chapel, you find on the left a great staircase, which pierces the wall of the church, and descends into a kind of cellar dug out of the rock. Having gone down thirty steps, you come to a chapel on the left hand, which is commonly called the Chapel of St. Helena, because she prayed there while she caused search to be made for the sacred cross. You descend eleven more steps to the place where it was discovered, together with the nails, the crown of thorns, and the head of the spear, after lying buried in this place upwards of 300 years.

Near the top of this staircase, turning towards Mount Calvary is a chapel, under the altar of which is a pillar of gray marble spotted with black. It is called the pillar of *Impropere*, because our Lord was there forced to sit down in order to be crowned with thorns.

(To be continued.)

REVIEW.

Sermons to mariners, by Abiel Abbot, A. M. Pastor of the first church in Beverly. Boston, published by S. T. Armstrong, Cornhill.

It must afford delight to real christians of every sect, to see the efforts which are made in the present age, both in Great Britain and this country, to extend the means and the blessings of religion to every class of people. Among the various classes in this country, there is perhaps no one which has higher claims on the sympathy, the prayers, and the concern of a religious community, than that of mariners. No souls are more precious than those of seafaring men; and none perhaps whose everlasting welfare has been more neglected, both by themselves and others.

It is not our intention to fill many pages of the Christian Disciple with reviews of books which may be published in this country; but when a work appears of a character so unexceptionable and benevolent, as the one now before us, we shall not deny ourselves the pleasure of attempting to aid a kind design, by recommending the work to the notice of others.

The volume contains fourteen sermons, and an equal number of forms of prayer for the use of seamen. The titles of the sermons and the texts are the following: "The works and wonders of God in the deep, observed and improved," Psalms cvii. 23, 24. "Fleshly lusts defined, and shown to be inexcusable." 1 Peter, ii. 11. "An affection-

ate dissuasive from destructive lusts." Same text. "The guilt of profane cursing and swearing." Levit. xxiv. 13, 14. "Holy resolution." Job xxxiv. 31, 32. "The intercession of Christ, two sermons," from 1 John ii. 1. "The danger of delay in religion." Acts xxiv. 25. "Salvation ascribed to God." Jonah ii. 9. "The keenest afflictions often the greatest mercies." Gen. xlii. 36. "The incomparable treasure." Matthew xvi. 26. "The care of the soul the supreme concern." Same text. "The general resurrection and final retribution." John v. 28, 29.

In the preface we are informed, that the sermons were chiefly "addressed by the author to the seamen of his own parish, in annual discourses, on the first sabbath in March, according to the immemorial custom of the place." This custom we cannot but approve. It naturally brings together at the place of worship, many persons who would not attend on ordinary occasions; and when a large number of a parish are about to leave their families, to expose themselves to the perils of the ocean, an affectionate pastor may avail himself of the circumstances, and make favorable impressions on all who are present. And discourses delivered under such affecting circumstances, if printed, will be likely to be read with interest and advantage. Those now before us, we think, may be read with profit, not only by mariners, but by every class of people. They appear to be free from that

acrimony, bitterness, and party spirit, which disgraces too many of the sermons of the present age. While mariners are faithfully admonished of the vices and dangers to which they are exposed, virtue and religion are fervently recommended, and the tenderness, sympathy, and concern of the christian pastor are happily exemplified. Should captains and masters of vessels become more generally disposed to spend the sabbath in the exercises of religion, this volume will be of great use on such occasions, as well as for more private reading.

As a specimen of the author's style, we may quote a paragraph from the sermon on "the guilt of profane cursing and swearing."

"This impious practice tends to seduce the swearer into general vice and irreligion. *The fear of God is the beginning of wisdom*; the man therefore, who is disengaged from this fear, is without the grand principle of religion; and has no considerable restraint left on his lusts and passions. Now it is difficult to think of any thing more adapted to extinguish that fear of God, than the habit of irreverently using his name. The man whom you can insult to his face, you cease to fear. The same remark is just in regard to *God*. From whatever causes or accidents it has grown, when once you have the habit of insulting your Maker, and of prostituting "with unhallowed breath" his dread name on vile occasions, it is not the fear of God which any longer restrains you from the worst vices and the most dreadful deeds."

We were much gratified with the forms of prayer for the use of seamen. It is our most fervent wish, that forms of prayer may be multiplied in our land; and that a greater number may be published, adapted to family worship, and the use of schools. It is believed to be a matter for just and deep regret, that such strong prejudices exist in society against the use of forms. How many, who now wholly neglect family worship, would gladly and regularly perform the duty, had they suitable forms, and were they free from the influence of unreasonable prejudices against the use of them! We do not recommend the use of forms to those who need them not; but we sincerely wish, that every minister and every christian would use his influence to encourage those to make use of forms, who are deficient in gifts or in confidence for extempore prayer. How many children grow up from infancy to adult age without even hearing the name of God used in prayer by their parents; and without knowing that their parents consider prayer as a duty for any but ministers of the gospel! What favorable impressions would probably be made on the minds of children by daily hearing or reading suitable forms of prayer! We devoutly and fervently hope, that in addition to all that has been done for promoting christian knowledge, a serious and well conducted effort will be made to revive family religion; by circulating books adapted to that purpose, and by exertions to eradicate all the unhappy pre-

possessions against the use of forms.

Let the subject be taken up in the various associations of ministers, and the societies formed for the advancement of religion,

and let it be pursued with an ardor proportionate to its importance, and will not something be done, in view of which the whole family in heaven and earth will rejoice?



RELIGIOUS INTELLIGENCE.

THE CONVERSION OF LEARNED JEWS, &c.

ALL remarkable events relating to the Jews must be interesting to the christian world. While we cordially pray for their conversion to the christian faith, it must be comforting to find evidence, that God hath not wholly cast away his people. The following accounts were extracted and abridged from "The History of the Jews," by Miss Hannah Adams. By this work the writer has secured the esteem of many of her fellow christians. It cannot fail to interest every benevolent reader.

Poland has long been the principal seat of literary Jews, and the place where they have been accustomed to send their children to study the Talmud and rites of their religion. In 1658 a Jew of Poland, named John Solomon, professed the christian faith, and wrote thirty seven demonstrations to prove that the Messiah was come, and was a divine person, distinct from God the Father.

Several learned Jews in Poland and Germany have at different periods been converted to christianity. Mordecai-Ben-Moses, a native of Germany, had distinguished himself by his zeal in writing against the New Testament. But after diligently studying, and carefully comparing it with the Old, he became sensible of his error, renounced Judaism, and in 1701 was baptized. After his conversion he published several valuable works.

Aaron Morgalitha, a learned Rabbi in Poland, embraced the christian religion and was baptized. He was afterwards appointed professor of Jewish Antiquities in the University

of Frankfort, where he published, in 1706, a treatise on the sufferings of Christ.

J. C. Heilbronner of Cracow in Poland was baptized in 1709. He wrote a treatise on the 53d of Isaiah, and declared in the preface to the work, that this chapter was the principal means of inducing him to embrace the christian religion.

E. M. Borg was also convinced of the truth of christianity by reading the same chapter. In 1722 he published an extraordinary work with this title—"The christian doctrine built upon Moses and the Prophets." Another learned Jew, named Christian Meir, was baptized at Breme.

About the year 1762 Solomon Dutch, a learned Rabbi, and teacher of several synagogues in Germany, renounced Judaism. During seven years his mind had been perplexed with doubts respecting religion; but at length the difficulties which had embarrassed him were removed. He published a narrative of his conversion, and became a zealous preacher of the gospel. He lived and died in Holland.

In 1797, J. J. Heydeck, a learned Jewish convert in Spain, published a defence of the christian religion.

Mr. Lapidoth, a respectable Jew in Holland, in early life entertained doubts respecting the Jewish religion; and having secretly procured a New-Testament, and continued his researches, after various perplexities, he and his wife and his adult children became firmly convinced of the truth of the christian religion.

Joseph S. C. F. Fey, was born in 1771 in Franconia. His father placed him under the care of a tutor, by whom he was carefully instructed in the law and Talmud, and inspired with prejudice and hatred against christianity. Having finished the studies which qualified him for a religious teacher, he received several honorary degrees. At the age of twenty one, he resolved to travel. In the course of his travels he became disgusted with the fraudulent conduct of one of his Hebrew brethren, and formed an acquaintance with a christian, whose conversation and kind behaviour induced him to examine the evidences of the christian religion. In consequence of his inquiries he was convinced, that Jesus of Nazareth was the true Messiah; and in 1798 was publicly baptized in Germany, and received as a member of the christian church. Having attended to the requisite studies, he was appointed as a missionary to Africa. In 1801 he arrived in England, and was detained five months. During this time, he attended to the study of the English language; he went frequently to the synagogues and to the parts of the metropolis where the Jews reside, to converse with them. These interviews increased his desire for the conversion of his brethren, and he wished to remain in England, that he might preach to them. He stated his desire to the Directors of the Missionary Society, and obtained leave to tarry at least one year. In May 1802 he preached his first sermon to the Jews in Zion Chapel, from Gen. xiii. 8. The place, although very large, was crowded, and many Jews attended. In July he began a weekly lecture to the Jews. At first many attended, but this was soon prohibited. Some however continued to be attentive hearers, and three of the nation were publicly baptized in London 1806.

In 1809 Mr. Frey joined a society,

formed in London for the exclusive purpose of converting the Jews. A large building was procured, where he preaches a lecture every sunday evening, and two others in the course of the week. From two to five hundred Jews attend, among whom are a number who profess a conviction of the truth of christianity. The London society have established a charity school for Jewish children; and a free school which is not confined to the Jews, though with a principal regard to the benefit of that nation. From three to four hundred children have been regularly educated at this school.

One of the principal Jews in the kingdom has lately been baptized, and made vice president of the society. A Rabbi also, who is a native of Jerusalem and acknowledged by the learned as a prodigy in literature, has embraced the christian religion, and is receiving instruction, in hope of his preaching the gospel to his Hebrew brethren in his native country.

When men of such eminence among the Jews are converted, the prospects are truly flattering, that many others will be influenced by their examples and instructions. The present Jewish population in the world is estimated at three millions; one million in the Turkish empire; three hundred thousand in Persia, China, India, and Tartary—and one million seven hundred thousand in the rest of Europe, Africa, and America.

Considering the dispersions and sufferings of the Jews, their preservation as a distinct people is an event, which has no parallel in history. These extracts will be concluded by introducing a passage from M. Michael Berr's appeal to the justice of kings and nations. The writer is a modern Jew. His appeal was published at Stratsburg in 1801. The passage to be quoted relates to the miraculous preservation of the Jews: his language is animated and impressive.*

* When the above article was prepared for the Christian Disciple, it was not known that an individual youth had renounced the christian religion, under the influence of Jewish objections and arguments. It is possible that among these Rabbies, there were some who had examined the subject in question with as much learning, patience, uprightness, and strength of mind, as the

"Braving all kinds of torments, the pangs of death, the still more terrible pangs of life, we alone have withstood the impetuous torrent of time, sweeping indiscriminately in its course nations, religions, and countries. What is become of those celebrated empires, whose very name still excites our admiration by the ideas of splendid greatness attached to them, and whose power embraced the whole surface of the globe? They are only remembered as monuments of the vanity of human greatness. Rome and Greece are no more; their descendants, mixed with other nations, have lost even the traces of their origin; while a population of a few millions of men, so often subjugated, stands the test of thirty revolving centuries, and the

fiery ordeal of fifteen centuries of persecution. We still preserve laws which were given to us in the first days of the world, in the infancy of nature. The last followers of a religion which had embraced the universe, have disappeared these fifteen centuries, and our temples are still standing. We alone have been spared by the indiscriminating hand of time, like a column left standing amidst the wreck of worlds, and the ruins of nature. The history of this people connects present times with the first ages of the world, by the testimony it bears of the existence of those early periods. It begins at the cradle of mankind, and its remnants are likely to be preserved to the very day of universal destruction."

BRITISH AND FOREIGN BIBLE SOCIETY.

THE ninth annual meeting of this society took place May 5th, 1813. A more interesting scene has perhaps seldom been witnessed in the religious world, since the memorable day of pentecost. Lord Teignmouth, who was formerly Governor General of Bengal, was called to the chair; on each side of him sat a duke of the royal family, who took an active part, and appeared deeply interested in the object of the institution. The report of the committee contained an account of the mission of Mr. Steinkoff to the continent, and of the formation of 73 societies since the last annual meeting. The duke of Kent expressed his decided approbation of the principle, which had been adopted, of distribut-

ing the Bible without *note* or *comment*, and said, "without this fundamental principle, he should not have joined the society; and that the good understanding it promoted, and the union which it formed of churchmen, catholics, dissenters, and baptists, gave him the highest pleasure and satisfaction." The duke of Sussex, another son of the king, fully agreed with his royal brother. He said "they had indeed entered upon a noble warfare, they had pursued the most godlike career; it consisted in the proposals of peace and good will to every man, whether enemy or friend. Often, he said, he felt the duty as well as the inclination, to unite in the cause of benevolence; but now he felt

young man who has endeavoured to remove the only satisfactory ground of hope to the penitent sinner. If, then, we set aside, as of no account, all the learning, the talents, and the integrity of the many millions of believers who have been educated under the influence of christianity, we may place the whole number of converted Rabbies in one scale, and the adventurous youth in the other. This being done, we shall refer it to common christians to determine for themselves, in which scale there is the greatest weight of probability. That these learned Jews began to examine the subject with strong attachments to the Jewish religion, and strong prejudices against christianity can hardly be doubted. Whether the attachments of the young man to christianity, and his aversion to infidelity had been equally strong, is a serious question. If they had not, this difference naturally falls into the scale in favor of the Rabbies.

peculiar and superior emotions; he felt proud and grateful for the honors of the day; he never felt satisfaction equal to that arising from his attendance on the present meeting. The extraordinary success of the institution appeared to be the work of providence; it could not be accounted for by mere human assistance. They might now consider his attendance as a brotherly act, and the result of mature and sober reflexion."

All party spirit seems to have been banished from the scene by the prevalence of mutual love, and a sense of the infinite importance of the great object, the general diffusion of the divine and unadulterated truths of christianity. The names, by which

the several sects of christians are distinguished, seem to have been brought to view on that occasion for no other purpose, than that persons of one sect might express their cordial regard for those of another. If we may confide in the accounts which have been given of the meeting, we may apply the language of the sacred historian with some qualifications—"The multitude of them that believed were of **ONE HEART** and **ONE SOUL**: neither said any of them, that aught of the things which he possessed was his own; but they had all things common; and with great power gave the apostles witness of the resurrection of the Lord Jesus; and **GREAT GRACE WAS UPON THEM ALL.**"

BIBLE SOCIETY OF NASSAU HALL.

THE Directors of this society have recently resolved "to make the navy of the United States a particular object in the distribution of Bibles." They have accordingly transmitted seventy-five Bibles to be distributed among the sailors under the command of Commodore Decatur, at New-London. General Huntington was employed as the agent to deliver the present. We shall give the Commodore's letter of thanks.

"U. S. S. *United States*, July 22, 1813.
"Dear Sir,

"I have this moment received your letter, containing the resolution of the Board of Directors of the Bible Society of Nassau Hall. You will have the goodness to express to them the grateful sense I, in common with the officers of the navy, entertain of their having made the navy of the United States a particular object in the distribution of their Bibles; my thanks for the liberal supply which they have proposed for the squadron under my command, and to assure them of my most cordial cooperation in effectuat-

ing their highly laudable design. The light, in which the Board have considered me personally, is the more flattering from the opinion I entertain of its source, and you will oblige me by making to them my warmest acknowledgments of their condescension and goodness. I am, &c.

"STEPHEN DECATUR."

The above account we regard as the harbinger of still greater good. The example of this society will probably be followed by others, and the example of the Commodore we hope will have a salutary influence, both on the officers and seamen of our navy. While we sincerely deplore the necessity of a navy, we as sincerely wish that efforts may be made, to supply all our fellow citizens, thus employed, with the best means for religious improvement. In addition to the Bible we would cordially recommend Mr. Abbot's sermons to mariners, to the notice of our navy officers, and to the notice of those societies who may wish to furnish seafaring men with the means of religion.

THE SPANISH INQUISITION ABOLISHED.

THIS important event has been recently announced. In our next number we intend to give some account

of the tribunal, and some remarks on the protest against its abolition.

The report of the Trustees to the Evangelical Missionary Society, at their annual meeting, holden at Westborough, Oct. 6, 1813.

WITH gratitude to the Supreme Dispenser of blessings the Trustees rejoice to inform the society of the success attending the measures they have used to "spread the savour of the knowledge of Christ." Experiment confirms them in a belief of the utility of the principle, upon which they have practised. They have still a full persuasion, that by bestowing their charitable aid upon particular churches and societies, they may more effectually advance their brethren in social and christian life, than by allowing their missionaries to traverse an unlimited extent of territory.

Since the last anniversary the most favorable accounts have been received of the fidelity, usefulness, and acceptance of the Rev. Peter Nurse, and Rev. Silas Warren. Towards the support of each of these ministers the trustees have appropriated one hundred dollars. With the charitable contributions afforded from another missionary society, the people to whom they minister are enabled to render them a comfortable support. The members of the Evangelical Missionary Society cannot "be weary in these ways of well doing;" when they learn, that under the ministry of these faithful servants, the social and moral state of some of their suffering fellow christians is much improved, the spirit of sectarianism abated, and a laudable attention to religious duties and institutions awakened. It must also be a strong motive to the continuance of charity, when informed, that in the present season of distressing calamity, was this aid withdrawn, the people in the settlements where they are established must fail of having regularly dispensed to them "the bread of life."

One hundred dollars has also been applied to the support of the Rev. Jonathan Keith, as missionary in the town of Dixmont, in the District of Maine. Of the purity of his character, the board had received ample testimonials. A leading inhabitant of that town has embraced the earliest opportunity to convey informa-

tion of the acceptableness of Mr. Keith's services, and to express the gratitude of the inhabitants for this instance of generous concern for their spiritual welfare.

The Trustees have now on hand for distribution, two hundred copies of the Worcester catechism; two hundred of the Address of the Trustees; and eighty four of "Doddridge's rise and progress of religion in the soul."

As appears from the Treasurer's account he has received \$1363 95.

After a deduction of the monies paid in the course of the year for missionary labours, there remain in the treasury \$1176 79.

The Trustees, in consideration of the calamitous times on which we have fallen, and fearing, should they continue, annual contributions will fail, have instructed the Treasurer to put one thousand dollars at interest with good security, that it may be for an accumulating fund. By this arrangement they hope that the society in a season of the most pressing necessity will be enabled to continue their useful labors.

In conclusion, the Trustees invite the attention of a christian community to the object of their institution. They beseech those, who are favored with the regular dispensation of the word and ordinances to express their sympathy for their brethren, who are suffering for lack of knowledge. They assure all the benevolent, that their charity shall be faithfully applied to the education of children and youth, to the founding of churches, and to the support of regular ministers, who "shall contend earnestly for the faith, which was once delivered to the saints." They indulge the hope, and unite with the members of the society in the devout prayer, that this Association may be successful in its humble endeavours to arrest the triumphs of error, to promote "pure and undefiled religion," and especially to enkindle that "charity, which is the bond of perfectness."

ELIJAH BRIGHAM, *President.*

Accepted. Attest, NATHANIEL THAYER, *Rec. & Cor. Sec'y.*

[An additional note to the above report will be inserted in the next number.]

Love to enemies.

FROM a report of the Directors to the London Missionary Society it appears, that among other benevolent exertions, they have employed min-

isters to preach the gospel to the French prisoners, and established among them little libraries of useful books.

Obituary.

DIED at Boston, Sept: 29, 1813, CHARLES ELIOT, son of Samuel Eliot, Esq. The following account of the deceased is taken from the Columbian Centinel, for Oct. 2, 1813.

"The death of Mr. Eliot, who was yesterday interred, is an event of uncommon distress. It has blighted many fair hopes, and dissolved many affectionate attachments. It has removed from the family circle an object of peculiar interest and congratulation; from society a rising and valuable member; from the University an accomplished son, and has deprived the church of one who promised to serve and adorn it. Mr. Eliot was graduated at Cambridge in 1809, and continued there as a resident graduate, pursuing the study of divinity. On taking his Master's degree in 1812, he pronounced the valedictory oration of his class. His diligence in pursuit of his studies was exemplary, if not excessive; there is too much reason to fear, that the disease which terminated his life, was contracted by severe application. Having acquainted himself extensively with the scriptures, with sacred criticism, and with the other parts of sacred learning, and disciplined his mind and heart by faithful preparation, he was approbated in January last, by the Boston association, as a candidate for the christian ministry. The few sermons he preached, before he was arrested by the symptoms of disease, were dis-

tinguished for soundness of doctrine, for rational views of religion, for richness of thought, and great propriety and chasteness of expression. He preached however but a few sabbaths, before his health began to fail, which continued to decline, notwithstanding the most skilful and prudent attentions. By a remarkable coincidence he preached in the pulpit of the late Dr. Eliot, a part of the last sabbath which that lamented divine spent in the house of God; and now he is called to follow his venerable kinsman, as we humbly trust, to higher and purer services. In the course of a long and gradual decay, he found his support in that religion, to which he had consecrated his life. He was upheld by it in those trying hours, and they were not a few, which passed after the hope of his recovery was lost. It is no common share of faith and piety which will sustain the heart in that period of anticipation, when the world around us has lost its interest, and we are beyond the reach of human aid. Through this solitude of the soul, Mr. Eliot displayed a christian composure and collection of spirits, and found in the promises of religion the support, which time and sense could no longer afford. Many hearts have followed him to his long home, and many will affectionately cherish his memory."

In our next we hope to insert an extract from a sermon, occasion by the death of Mr. Eliot.

Candidates for the ministry in Cambridge and its vicinity.

Rev. Mr. Leonard, Boston.
Mr. William Popkin, Malden.
Mr. Samuel Sewall, Cambridge.
Mr. John White, do.
Mr. Francis Parkman, Boston.
Mr. Joseph Field, do.

Mr. Thomas B. Gannett, Cambridge.
Mr. Timothy Hilliard, do.
Mr. Nathaniel Whitman, do.
Mr. Lemuel Capen, do.
Mr. Joseph Haven, do.
Mr. Edward Everett, do.

☞ For the Publishers' Notice see the third page of the cover.